

IJITIHAD OF SULTAN MUHAMMAD IDRUS KAIMUDDIN (1824-1851) IN BUTON, SOUTHEAST SULAWESI, INDONESIA

Basrin Melamba, M.A., and Muarifuddin, M. A.¹

Abstract

The introduction of Islam in the Sultanate of Buton has brought about changes in the social, political, and even intellectual aspects of the sultanate. This is observable in the thought of local scholars who try to blend Islam and local culture. One of these figures is Sultan Muhammad Idrus Kaimuddin (1824-1851). The thought of Sultan Muhammad Idrus Kaimuddin finds the essence of its concept of manners or etiquette in the teachings of the ancestors in *Bula Kabanti Malino* and several works of Sultan Muhammad Idrus Kaimuddin. The guidance of the public and court authorities in the Sultanate of Buton was basically and mostly coming from the teachings of Islam. Thinking in terms of ethics, morals, manners, the advice of Sultan Kaimuddin has deep horizons of knowledge and thought. The magnitude of the influence of Islam in the thought of Muhammad Idrus Kaimuddin evidently works, which proves that the process of acculturation between Islam and Butonese culture runs well. The acculturation between Islam and Butonese culture was essentially a formation process of Butonese civilization centered in the palace and passed on to Buton society in general, through the process of cultural dialogue between Buton (Wolio) and Islam.

A. BACKGROUND

Today, our manners as the state's next generation has already been affected by negative inducements leading to deviations of behaviour and poor attitudes. Negative features are increasingly prevalent. Crime grew rampant everywhere, including crime on campus. Genesis robberies, fights, brawls, drug abuse, corruption, heinous murder, and barbaric acts become a commonplace in this country. It can be seen every day either directly or indirectly through the news in written and electronic media. Such occurrences are very apprehensive.

In addition, some students are drifted away from the manners, decorum, and courteous behavior. In terms of relationships, they no longer respect their brothers, sisters, parents, teachers, lecturers, and they are reluctant to say hello or greet senior fellows. They do not have the burden to use sordid, dirty, rude words. To them cursing and swearing are as if of noble or honorable manners, and they do not feel guilty as they think of them as a commonplace. To those whose personalities have not been contaminated by these negative manners, this situation deserves a serious concern.

The problems of the nation in the era of globalization and modernization become more complicated. Certain aspects of the nation's moral attitudes are getting worse, as noticeable in the occurrence of corruptions, student fights, irreverence, disrespectful acts, drinking alcohol, public deception, pitting, *Sara* conflicts, and so on.

¹ Lecturer at the Education Faculty of Haluoleo University Kendari

To cope with these conditions, on every occasion, including those of formal meetings or forums such as seminars, symposia, dialogues, workshops, etc., it is essentially important to implement character education and ethics, and to set up character education for the nation in general. Did the previous generations have deviant characters, or were they affected by other negative stigmas such as being unethical, impolite, or uncivilized? The answer is no. If we re-trace the era of human life in particular Indonesia in the past, it is obvious that they have inherited character education, morals, ethics, and wisdom of life was taught either orally or directly implemented.

An example of the wisdom of ethics, morals, and character education in the form of thought in the past is that there have been times of traditional kingdoms in Indonesia. One of these kingdoms is the Sultanate of Buton in Southeast Sulawesi. At the time of Sultan Muhammad Kaimuddin, he advanced with a thought or *ijtihad* relating to personal glory for Butonese figures both within and outside the palace society.

In this paper the study of the issues raised the subject *ijtihad* or ethical ideas implied in the advice of Sultan Muhammad Idrus in *Kabanti* as well as in several works of his as parts of the cultural elements of the Butonese palace living environment in the 19th century. Ethical teachings of life guiding principles or the community guidelines in Buton were excavated from *kabanti* Bula Malino of Sultan Muhammad Kaimuddin essay and from some of his other works. Sultan Muhammad Idrus Kaimuddin was one of the kingdom's poets and of the famous Sultans.

Moral teachings enlightened people who were experiencing a moral crisis, as a result of the crisis in the courts. In essence, Sultan Muhammad Idrus Kaimuddin served as the teacher of his day. Finding the essence of the concept of good manners or etiquette according to the teachings of Sultan Muhammad Kaimuddin's thought provides community guidelines within Buton Sultanate palace, and a major part of these guidelines were coming from the teachings of Islam. This implies that the birth of ideas in the forms of the moral teachings of ethics, religion, and social life within Buton kingdom, which lasted through the acculturation between Islam and Butonese culture, was essentially a formation process of Butonese civilization centered within the palace and passed on to Buton society in general through a process of a cultural dialogue between Buton and Islam. Evidently there has been a Butonese culture by way of an acculturation with Islamic values, or, as affirmed by Haliadi, assimilation has occurred between Islamic culture and the indigenous culture of Buton.² In spite of this, thorough studies on the *ijtihad* of Sultan Muhammad Idrus Kaimuddin have not been brought to subject.

Studies on the historiography of Islam in Indonesia have been conducted, especially in the area of Java, whereas the study of the history of Islam outside Java, more specifically in areas of Southeast Sulawesi, is still short. History as a branch of Social Sciences needs to get serious attention from scholars, students, as well as Indonesian Muslims. Many works of history of Islam in Indonesia and of Muslim world in general circulate around us. However, many of them are not in line with the character suggested by the Prophet Muhammad. More specifically concerning

² Regarding this issue see Haliadi Haliadi, *Islam Buton dan Buton Islam (1873-1938)*. Jogjakarta: KEWANNY.

history of Islamization in Indonesia, the role of scholars, students, as well as Muslims in general is abolished, or remain but interpreted in another sense. The instruction to pay attention to history is described in the version of the Qur'an: "*Wal tandhur nafsun li ma qaddamat qhad*" which means "learn your history for your future" (QS al-Hashr, 59: 18).

B. Problem Statement

Questions posed in this study are:

1. What is the trace of Sultan Muhammad Idrus Kaimuddin's ancestry?
2. What is the *ijtihad* or the advice of Sultan Muhammad Idrus Kaimuddin in teaching manners, ethics, and moral?
3. What is the role of Sultan Muhammad Idrus Kaimuddin in the development of Islam in the Sultanate of Buton?

C. Research Methods

This study applies a historical method³ with a set of action steps, from preparation to completion and preparation of the final results in the form of a research report. The first step is to collect heuristic sources consisting of primary and secondary references.⁴ Sources used in discussing the thinking or *ijtihad* of Sultan Muh. Idrus Kaimuddin are obtained at the office of Wolio Cultural Foundation in Bau-bau, the National Archives of the Republic of Indonesia Jakarta entrusted form Memorie Office (*MvO*) *Celebes en Onderhoorigheden and Afdeeling Boeton en Laiwoei and onderafdeeling Buton*, and government of Buton's sultanate archives.

Secondary sources consist of books, periodicals, theses, dissertations, both in foreign languages (Dutch and English) and in Indonesian language. In addition to this, there are also local sources obtained from the personal library of Dr. La Niampe, M. Hum.⁵

The second step is to assess or criticize the sources collected, both externally and internally, especially those in the form of source files (scripts of Kabanti Bula Malino, *MvO*, official letters of Buton Sultanate government, and other local sources). External criticism is made to the document materials, such as paper and ink used, to ascertain that the material did come from his time or his contemporaries (original). Upon completing assessment on the authenticity of the document, the following procedure is to conduct an internal criticism with reference to the document's content.

³ Historical Method is "a set of principles and rules established to systematically collect historical sources effectively, evaluating it critically and present results achieved in written form;" see Guick Gilbert J. Garraghan SJ, *To Historical Method*, (New York: Fordham University Press, 1957), p. 33.

⁴ Primary sources are the testimony rather than witnessing with their own eyes or witnessing by other senses, or by mechanical means such as diktafon, ie, people or equipments present at the event. Secondary source is a testimony not coming from an eye witness but from someone who was not present at the event narrated; Louis Gottchalk, *Understanding History* (Tr. Nugroho Notosusanto) (Jakarta: UI Press, 1986), p. 18: see also Kuntowijoyo, *Introduction to History* (New York: Landmarks Culture, 1995), p. 89.

⁵ He is a Post Graduate Philology Studies Alumni of Padjadjaran University in Bandung. Researcher of Buton scripts, he has produced many works relating to the history and culture of the Sultanate of Buton.

The third step is to interpret and analyze in order to obtain the facts contained in various documents. The fact is then linked in a logical and systematic unity in the form of historical narrative presentation in written form delivered in such a way as to obtain a picture of the reality of the past about the idea of Sultan Muhammad Idrus Kaimuddin. "The work of a good history is not only dependent on the ability to investigate the origin and history led to the facts, but also subject to requirement to outline the imaginative historical story in detail." The next stage is the writing of the history of historiography, and the interpretation of the results is then presented in written form.

Various measures have been carried out starting from gathering sources, source criticism, synthesizing, and the final step is the writing of history. Of course not every single event of Sultan Muhammad Idrus Kaimuddin is put in writing because the writing of history has selective properties considered important and is subjective as possible. So there is also the possibility of an event considered important by certain personal perspectives, but is not disclosed in this paper. It is by no means underestimate or assume that the event is not important, as in addition to its selective feature, history writing is also possible to disclose incidental opinion.

B. Islam in the Sultanate of Buton: a Brief History

The process of Islamization in Southeast Sulawesi has been going on as well as in the island of Buton. In fact Buton Sultanate functioned as the first base. According to some sources, the carriers of Islam were Muslim traders from Gujarat, India, and Muslims from Arab countries. This is mainly because Buton is located in a strategic position within the international trade route in eastern Indonesia, from Java to South Sulawesi, Ternate, and Moluccas, or otherwise. The Sultanate of Buton is within the cruise lines and the international trade, in addition to its owning of a stopover port for trading ships from Java to eastern Indonesia, especially to Moluccas and Ternate. The relation between the Sultanate of Ternate and Sultanate of Buton has been established long enough starting when Islam began entering Ternate, which accepted Islam before Buton. The influence of Ternate on Buton may also be seen in the phrase "*Osultanina Wolio sajumaa-sajumaa apene a sambahea Jumaa yi Taranate asawi Kapala wasalamata*", ie praying Juma'at Wolio Sultan of Ternate.⁶ An evidence of a close relation between the Sultanate of Buton and the Sultanate of Ternate is the similarity of names. Sultan Buton was named Lakilaponto or Murhum and Sultan of Ternate was named Marhum. Another evidence of the strong relationship between Buton and Ternate is that Aru Palaka hid out in Buton in his escape.

According to Prof. Dr. Susanto Zuhdi,⁷ there are two versions of narratives concerning the entering of Islam into the Sultanate of Buton. The first version was by Sheikh Abdul Wahid, son of Shaikh Sulaiman, son of an Arab princess who married the Sultan of Johor. Returning from Ternate, through Adonara towards Johor, Sheikh Abdul Wahid met with his teacher Imam Ahmad bin Pasai Qois Al aidrus around waters of Flores (near the rocky island). The teacher assigned to his disciples to not immediately return to Johor but first go to Buton. So Abdul Wahid turned his boat to Burangasi. The second version was that the entering took place in 1580

⁶ Susanto Zuhdi, *Labu Rope Labu Wana: Sejarah Butun Abad XVII-XVIII*. (Dessertation). (Jakarta: 1999), p. 67.

⁷ See Susanto Zuhdi, 1999. *Labu Rope Labu Wana: Butun History XVII-XVIII century*. (Dissertation). Jakarta: University of Indonesia.

AD⁸ when the Sultan of Ternate Baabullah expanded his power. Meanwhile, according to Dr. La Niampe, M.Hum, with reference to ancient texts, he recorded three versions describing the beginning of the entry of Islam in the kingdom or sultanate of Wolio Buton, they are the year 850 Hijriyah or 1412 AD, 933 Hijriyah or 1533 AD, and 948 Hijriyah or 1542 AD. Of the three versions, the old version and the most reliable source is the figure of 948 H or 1542 AD.

The sources indicated that in 1542 AD (948 Hijriyah), the Sultanate of Buton has already been established as an Islamic empire in Southeast Sulawesi. He applied Islamic law in public life and in running the government. When a Muslim cleric named Sheikh Abdul Wahid arrived in Buton in the 14th century, the king of Buton (the 6th), Lakilaponto, has already embraced Islam. Simultaneously the royal title of Wolio for the king was adjusted and become Sultan for the Sultanate of Buton. The transformation process has accepted Islam as the official religion of the empire as well as of the society of Buton, although there was still some Hindu practice within the Islamic societies in Buton. This to some extent was motivated by their social philosophy of tolerance called *Pobinci-binci Kulli*, which conveys the message: "one should pinch one's own skin to understand the pain of pinching other." Furthermore, the Social Philosophy of pre-Islamic Buton has four values as follows:

1. *Pomae-maeka*: mutual respect and maintaining honor and dignity of fellow members of the community,
2. *Poma-Maasiaka*: mutual love and affection among members of the community,
3. *Popia-piara*: to tolerate the feeling of fellow members of the community;
4. *Poangka-angkataka*: to elevate and dignify other members of the public society.

Referring to the above values of way of life or social philosophy, it can be understood why Muslims accommodate the pre-Islamic culture. In addition to the fact that these values do not contradict the teachings of Islam, Muslims living in Islamic Butonese culture are genuinely cooperative. Among the Islamic cultural traditions accommodating the eternal value of Buton and surviving to the present is *Pakadekande* ceremonies, traditional ceremonies on the suit of men against women. Among the main reasons Muslims are cooperative is that Buton found *Ahlussunnah waljamaah* religion have settled some of the people of Islam practiced in the archipelago. The term *Ahl Sunnah wal Jama'ah* in this sense means the understanding of *Sunni* Islam which faithfully follow the *Sunnah* or traditions of Prophet Muhammad and his successors of the *Salaf Khulafaurrasyidin* and who follow the Prophet and the Companions. When the companions asked the Prophet, "What is the meaning of *As-Sunnah Wal-Jama'ah* O Messenger of Allah?" Then the Prophet said, "*Ma ana 'alaihil yauma waashhabi*," which means "What I am in it now with my best friends".

Traditional ceremonies customarily performed by Buton community before the arrival of Islam were such as *Pedoledele*, a ceremony to recite certain spells for children (especially girls) to transform them to be good people; *Posuo*, increased effort to quarantine teenage girl; *Katingkaha*, ceremonies related or agricultural crops; *Pakande kiwalu / Pakande wurake*, congratulations prayer ceremony to protect the family rather than disturbed spirits, *jinn*s, devils, and so forth. Within the framework of maintaining the stability of individuals, social and the

⁸ See Ligtoet A, *Beschrijving en Geschiedenis van Boeton*. (BTLV: 1878).

state, Buton struggle to hold on to the philosophy of Islam which functions to keep social bond and social communication. Values contained in the philosophy of the struggle are composed as follows:

1. *Bolimo harato somanamo karo*; do not think of property as a matter of personal safety.
2. *Bolimo karo somanamo polipo*: country interests are above self-interest.
3. *Bolimo karo somanamo Sharh*: governmental interests are more important than the interests of the state.
4. *Bolimo Sharh somanamo*: religious interests are over the interests of the government.

According to some historians, Butonese cultural experts, traditional leaders, and religious figures, the process of Islamization in the sultanate of Buton and the development of Islam in entering into Buton comprised several stages, in accordance with the socio-political circumstances of the time as well as the policy of the ruling sultan. In general, the wave of Islamization process in the Sultanate of Buton consists of three phases: The first phase, the process of Islamization in the Kingdom Wolio or Buton Sultanate, took place since the first half of the 16th century, more precisely in 1511, upon the coming of a *mubaligh* or Islamic teacher named Syeik Abdul Wahid. According to the local sources, the eastern part of the island of Buton, Lasalimu, had long before been entered by group of Islamic teachers from east Nusantara (Ternate).⁹

According to the theory of the Islamization proposed by experts, before Islam was established as a political force it was first established as a social force. It has been suggested that early Islam was formally accepted in Buton and Muna after the sixth king, La Kilaponto, who converted to Islam after ruling for about 20 years. In the manuscript of The Origin of the Kingdom of Buton, the Butonese addressed the king with the title Sultan Muhammad Kaimudin. Facilitated by the king's authority and by his personal example, Islam made the official religion of the empire and the kingdom of Buton-Muna despite the fact that the acceptance of Islam by people at this stage was more based on consciousness of their paternalistic monarchy. According to sources such as the records contained in a manuscript entitled The Nation (National Archives in Jakarta) and also manuscripts of The Nation and The Wolio, written about 1942, Islam first entered Buton as described below:

Menoeroet sedjarah, Negeri Boeton masoek Islam pada tahoen 1948 Hijriah setoedjoe engan 2118 (tahun) Nippon. Waktoe itoe nama yang menjadi Soeltan ialah Moerhoem ataoe La Kilaponto, yang berkoeasa selama 46 tahoen, dan kira-kira tahoen 1094 hijriah beliaoe meninggal doenia. (historically, Buton converted into Islam in 1948 Hijriyah, corresponding to 2118 Nippon year. The name of the sultan in that era was Moerhoem or La Kilaponto, who ruled for 46 years, and passed away around 1094 Hijriyah).

In the second phase, although Islam was the official religion in Buton, the arrangement of the kingdom based on Islamic values applied only during the reign of the fourth Sultan, Dayanu Ihsanuddin. In that reign Butonese sociopolitical changes were made by implementing Islamic

⁹ Susanto Zuhdi, et al. *Traditional royal Southeast Sulawesi: Sultanate of Buton*. Jakarta: Department of Education, 1996), p. 21.

law in the constitution.¹⁰ In other words, the movement of Islamization in Buton stemmed from the charisma of the Sultan and was strengthened with drafting legislation based on the teachings of the Islamic empire. Setting the Basic Law (constitution) in the Islamic Sultanate of Buton was called Dignity Seven and *Azali* Customs

The law of the Sultanate of Buton was established through a delivery initiated by Sultan Dayanu Ikhsanuddin La Elangi, assisted by a scholar of Arab descent named Firus Muhammad. As the name suggests, the law contains *Martabat Tujuh* (the Seven Dignity), the moral foundations of the imperial cored in seven principal teaching of ethics to regulate the society and the state in the government of the sultanate of Buton.

The third stage, the third wave of Islamization in Buton Sultanate, was during the reign of the fifth Sultan. At this period, a cleric named Haji Abdul Gani, holding of Kenepulu Bula, came to Buton kingdom. Islamization was recognized as movements of purification, in other words the movements were more related to implementation of Islamic thought, to the initiation of the use of Islamic law in the sultanate of Buton. Eventually the mission was accomplished during the reign of Sultan Buton to-29 in the 19th centuries, wherein Islamic law has been applied in Buton consistently. One example was the implementation of death penalty for people who were known of conducting adultery and the death penalty for people who did not apply the teachings of Islam earnestly, including living out the obligatory prayers, not paying *zakat*, and not fasting. Furthermore, during the reign of Sultan K. Kaimuddin Islam was constantly evolving and actualized in all aspects of people's lives in the sultanate of Buton.

C. The Life of Sultan Muhammad Idrus Kaimuddin

Muhammad Idrus Kaimuddin or Muhammad Idrus Kaimuddin Ibnu Badaruddin Al-Buthuni is a renowned Sufi scholar in the empire of Buton in Southeast Sulawesi. He was born in the late 18th century and took office in 1824 at the age of about 40. In his youth, he received Islamic education from his grandfather Sultan La Jampi, who also became a Sultan with the title of Sultan Qa'im al-Din Old (1763-1788). Until 1974, Buton still found traces of footpath wherein he was trained by his grandfather in the knowledge of religion, particularly mysticism, in his famous educational institution of Pesantren Zawiyah. He studied from Shaykh Muhammad bin Syais Sumbul al-Makki. From this Shaykh he received the teachings of Khalwatiyah Sammaniyah School. His writings were specifically devoted to Sufism.

Sultan Muhammad Idrus Kaimuddin replaced his father, Sultan Muhammad Anharuddin, who was in power in a quite short period (1822-1823).¹¹ In fact, there is an impression that Anharuddin Sultan (Sultan Buton 28) actually functioned as Sultan caretaker, because in 1821 the first Sultan Kaimuddin who Sultan Anharuddin substituted, had held official relations by letter with Dutch civilian and military authorities in Makassar.¹² It was noted that Sultan Kaimuddin I ascended the throne in 1824. According Mulku Zahri, the common name of Sultan Kaimuddin I was Muh (Ammad) Idrus. Other names attributed to him were Aedurusu Matambe, Mokobaadiana, Oputa Kuba I, Oputa Mancuana; his sultanatedegree was Sultan Kaimuddin I; his term of office was 1824-1851; he left his position as deceased; his cemetery is in Badia, near

¹⁰ Zahari, 1980, p. 75.

¹¹ See Zahari, *Sejarah dan Adat Fiy Darul Butuni (Buton) III*, Jakarta: Depdikbud, (1977: III, p. 28).

¹² Suryadi, *Three letters (again) of two Sultan Buton Collection Bibliotheek Universiteit Leiden, The Netherlands*. Papers conveyed in National seminar on The Influence of Malay Culture in the Archipelago, held at the University of Haluoleo, 2006, p. 8.

the mosque of Sultan; his royalty stream was Kumbewaha-8.¹³ His degree was Sultan Kaimuddin I with the inscription as al-Sultan ibn Abdullah Kaimuddin. *Allahumma Malik al-mulk tu - al-mulk ti da - - im bi Dawan*.

Sultan Kaimuddin I had a strong religious educational background. He made some changes in the system of state administration and administrative of Buton kingdom by establishing several new laws governing the rights and obligations of the aristocracy and society. The Sultan also required the use of Arabic as the language of instruction in the palace Wolio,¹⁴ and wrote books to advance the knowledge of the society. In addition, his Majesty also established better regional relations with neighboring kingdoms.

Sultan Muhammad Idrus Kaimudin was a Wolio poet of the 19th century. During Muhammad Idrus' empire, he was known to some Wolio poets who could not forget his services in an effort to extend education and development through Islamic writings. Through their writings he developed sciences of Islam. They poured their thoughts in verses, so they are easily accepted and understood by readers. Therefore people can understand what was being taught in a short time. In their written presentations, they used Wolio language, Jawi Arabic (Ancient Malay), and Arabic. The books in Arabic as well as Jawi Arabic contain Islamic *shariah* education while in *Kabanti* it is about cultural history and knowing the point of life in the natural world and life as eternal servants, driving to Sufistic ideology and understanding and bringing readers to the science of Sufism.

The books mentioned above are very popular in Wolio especially regarding *Kabanti* poetry books. Every house usually keeps a book of *Kabanti* or at least a copy of it. *Kabanti* is recited by singing it with a distinctive tone. Since children who know Wolio can read Arabic, they have been given the opportunity by their parents to learn it. However, they are Necessarily limited by the level of the book, because some are not meant to be comprehended by children.

D. Manners in the teachings of Sultan Muhammad Idrus Kaimuddin

C.1. Manners towards oneself

Man is charged to constantly perform good or ethical deeds either towards himself, other creatures, and God. Therefore, man is obliged to worship God with the guidance of the Qur'an and Sunnah. It is understood that ethics is related to issues, values, rules, morals, decency or good and bad deeds.

It bears values relating to human conduct as an individual because it involves personal life. Supporting ethical norms is not the individual conscience but for social human beings or as members of an organized society. Norms of conduct were intended to be formed in order to improve the goodness or human behavior and to forbid evil, such as murder, adultery, stealing, torturing, robbing, slander, and so forth. Sources of human ethical norms are themselves autonomously, and it is not directed at physical attitudes but it is addressed to the attitude of the human mind. Thinking of oneself with threatening actions violate moral norms wherein no

¹³ See Zahari, *op. cit.*, 1977, III, 28)

¹⁴ *Ibid*, 28-29.

power outside himself to impose sanctions like in case of violation of ethical norms such as theft or fraud. It will be there rising the conscience of the offender by emerging feeling of regret, shame, fear and human guilt.

Islamic concept of self manners is a reflection of the morals or manners, the choices beautifully depraved, as the Prophet said, "actually the chosen ones among you, are the most beautiful in mind and character (moral)" (related by Muslim). Islamic ethical concept views that human dignity depends on the moral goodness. Human is constantly aware of himself, it is relating to this issue that Sultan gave advice. Starting his advice, Sultan Muhammad Idrus said that one day he would face death. It is already a destiny to him as a servant of God, none of the servants of God living in the world is eternal. Eternal life belongs to God alone. Hence, when his death comes, he begs God to always give him the power of faith and to pledge two Creed Sentences firmly. The advice is as shown below:

*Bismillahi kasi karoku si
Alhamdu padaka kumatemo
Kajanji inamo yoputa momangkana
Yapekamate βari-βariya βatuya
Yinda samia βatuya βomolagina
Sakubumbuya pada posamatemo
Somo yopu yalagi saman gongeya
Sakiyayiya yinda kokapada
Ee wayopu dawuyakuiymani
Wakutuna kuβoli baDaku si
Te sahada ikiraru momatangka
Tetasidiki iymani mototapu¹⁵*

Translation:

In the name of God,
I am sorry for this
Praise be, someday will die
It is the power of God's providence
Turning off all the servants
No one also servant of the eternal
All will die
Only God is eternal
Forever never ends
O Lord, give me faith
At the time of leaving this body
With an unwavering pledge of Creed
And with true faith remains

Sultan Muhammad Idrus Kaimuddin also pleaded to Allah to increase His grace. He acknowledged that the Prophet Muhammad had been the initial source of the most glorious light

¹⁵ La Niampe, *Advice Kaimuddin Ibn Sultan Muhammad Idrus K. Al Badaruddin - Bhutuni*, (Kendari: 2012), P. 15.

who gives light to light the sinful servant of God. He also hoped that God would bring him to the Prophet Muhammad in the desert Masyhar, a gathering place for slaves. Besides, he asked God to forgive him from the punishment of hell in the day after, as shown below;

*Ee wayopu, menganiaya rahamat
Muhammadi caheya βa-βana
Yoyinciyamo kayinawa motopene
Mosuluwina umati mokoDosana
Syio-siyomo wayopu βeku pokawa
Yi muhusara toromuyana βatuya
Yoga yakuyi azabu naraka
Te huru –hara nayile muri-murina¹⁶*

Translation:

O Lord, add grace
Muhammad the glow starters
He was the most glorious light
That illuminates the sinful servant
May God let us meet
At field Masyhar, a gathering place for slaves
Help me of doom Hell
And commotion on the day after

Another advice of Sultan Muhammad Idrus is also conveyed through one of his poems, entitled "*Bula Malino Kapekarunana Yinca*," which means "Light of the Moon Freshener of Heart". Sultan Muhammad Idrus expected that the advice can serve as a mirror of his life to follow a variety of teachings and to fight bad hearts in order to be accepted by God. It says as shown below;

*Sisangu nazamu yoni wolio
Yikarangina Ayedurusu Matambe
Kokarongiya βetao payiyasaku
Bara salana βekuyose kadari
Siyo-siyomo yopu yatarimaku
Beku yewangi yimBaku momadakina
Kusarongiya Kaβanti yinciya si
Bula Malino Kapekarunana Yinca¹⁷*

Translation:

This one is a Wolio poem
In the lowly corals Idrus
I invented to mirror
May I follow the teachings
Hopefully God accept me
To combat my bad
I'll name this poem

¹⁶ La Niampe, *op. cit*, p. 16.

¹⁷ *Op. cit*, p. 18.

a. Advice to the Sultan himself

Man is a creature of the most perfect and the best creation. Therefore, people should keep themselves from objects destroying the perfection of creation. Man is charged to constantly doing good or ethical either towards himself, others and to her Lord. Therefore, man is obliged to worship God with the guidance of the Qur'an and Sunnah. It is understood that ethics is related to issues, values, rules, morals, decency or good and bad deeds.

It bears values relating to human conduct as an individual because it involves personal life. Supporting ethical norms is not the individual conscience but for social human beings or as members of an organized society. Norms of conduct were intended to be formed in order to improve the goodness of human behavior and to forbid evil, such as murder, adultery, stealing, torturing, robbing, slander, and so forth. Sources of human ethical norms are themselves autonomously, and it is not directed at physical attitudes but it is addressed to the attitude of the human mind. Thinking of oneself with threatening actions violate moral norms wherein no power outside himself to impose sanctions like in case of violation of ethical norms such as theft or fraud. It will be there rising the conscience of the offender by emerging feeling of regret, shame, fear and human guilt.

Ethical norms and moral norms function as reference for man to behave. With ethical norms of human behavior one can tell which ones are good or bad behavior. Humans are required to always do decency in accordance with their nature, because all behavior or actions conducted will be accountable to God. And those who expect an encounter with the Lord, then let him do good and do pious deeds and do not associate anyone in the worship of his Lord. This means you surrender only to God, if you are truly believers, because whoever surrenders to God, then he is going through insufficiency. If people know about the reward in doing decency, then surely they are always competing in doing kindnesses, and they pray to God with grace and they are concerned about the consequences of sin from God's punishment. Man must realize themselves in relation to others: people must remember the kindness of others as well as his kindness to others and forget the evilness people made to them as well as the evilness of themselves to others.

Sultan Muhammad Idrus Kaimuddin advised himself to continue to teach himself. Teaching oneself is better than being thought by a thousand teachers. He also advised to always love oneself. Love you self because it is better than being loved by other people. In addition, he also advised not to follow the tempt of desires, except for the so-called passion *radiyah* and *murdiya*. This can be seen in the text below;

*Ee karoku yada-yadari karomu
Nafusumu βega-βega yuyoseya
Tabeyanamo nafusu rayudiyah
Nafusu sarongi marudiyah
Mosarowu guru βemoyadariko
Yinda molawana yada-yadarikaromu
Motuyapa kasina miya yitu*

*Yinda βeyakawa kasina yi karomu*¹⁸

Translation:

O me, teach, teach yourself
Not to follow your passions
Unless lust of *Radiyah*
Lust called *Mardiyah*
Although a thousand teachers who teach
Unequaled is self taught
Despite how loving is
Unequaled is love yourself

b. *Tazqiyatun Nafs* (purifying oneself), and abandoning Arrogance

Purifying the Self is a path that must be taken by a human being in order to be always protected from disease of the heart, weak faith, and so on. Regarding this aspect Sultan Muhammad Idrus advised humans to always purify themselves. He also advised man not to look down and underestimate others. The main point is to always think of one's own humility. Indeed human and other creatures are not different in terms of origin, as they equally spring from a drop of water. Similarly, they will all die later in the soil and will be mixed with the soil burial. This implied in the following:

Ee karoku yincamu pekan kiloya
Nganga randamu boli yumanga pisaki
Fikiriya katambena karomu
Yuwe satiri Banamo minamu
Simbayu duka kadidi yanamako yitu
Yi nuncana tana nayile yuhancurumo
Yuposalomote tana koburumu

Translation:

O me, purify yourselves
Your intentions do not patronize people
And also do not take lightly
Think humble of yourself
Water drop early is your origin
As with other creatures
In the land of the future you will be destroyed

The above advice denoting soil mixed with grave is intended for preventing human beings from being overbearing. The concept of Islam forbids any forms of arrogance, as God will not enter into a person as long as there is arrogance in his heart. Only God is legitimated with arrogance for He is God the Owner and Creator of every existence.

c. Do not show off and slander

¹⁸ *Op. cit.*, p. 17

According to the Islamic concept, those who spread slander will not go to paradise, as Hudzaifah r.a. narrated that Prophet of Muhammad said, "those who like to spread slander will not enter Paradise ". (Related by Bukhari). Sultan Muhammad Idrus Kaimuddin advised himself to avoid intoxicating pleasures of the world. The most important subject to think of is what good deed to be conducted to relatives and friends. If death has been determined, the self will be separated from all pleasures. This is reflected as follows:

Ee, karoku, βoli yumangabuya-buya
Temo duka βoli yumangahumbu-humbu
Kadakina tabuya-buya rangata
Hari kiyama nayile βeyu marimbi
Kadakina tahumbu miya rangamu
Yokadakina yuyala meya yingko
Yokalapena posaleya yinciya
*Hari kiyama delamu βeya totumu*¹⁹

Translation:

Oh my, do not be fond of showing off
And also do not slander
wickedness is very large
On the Day of Resurrection you will be punished
Ugliness of bragging neighbor
Worse you are taking
Kindness is taken away
On the Day of Resurrection they will burn your tongue

D. Tell the truth

Sultan Muhammad Idrus advised himself not to bear a lie and to say something clearly. If one has to wear a lie, then he will be vain both in this world and in the day after. When teasing around do not exceed the limit, but keep it within the household. The most principle point is one must always be careful in inhabiting this world. Conducting good deeds today will bring about salvation from God, as stated below:

Ee karoku βoli upeka pewuli
Aboasaka saro inda motindana
Barangkala upekemo incia yitu
Amadakimo i lipu rua anguna
Neu kaβonga βoli upolalo sara
Tontama kea laengana moragoa
Neu kaβona podo sabu-sabutuna
Upekalape incana mia rangumu
Tabeanamo te antona βanuamu
Inda pokia nea tolaβe saide
Upatotapu rouna pomananea
Upekatangka sarona pomusiraha
Ijithadi umbore i dunia

¹⁹ La Niampe, *op. cit*, p. 23.

*Nunua mpu saro imalapeaka
Sio-siomo Opu apaliharaku
I hura-hura naile muri-muriana²⁰*

Translation:

Oh my, do not tell lie
Saying something which is not clear
If you have performed as such
Woe to the country upon the two
And when teasing around do not exceed the limits
Reasonable Notice
When jokingly prayer beads
Fix the neighbor's heart
Except with your family
It's when too little
Establish regular face each other
Strengthening introductions to each other
Beware upon inhabiting this world
Trace kindness
Hopefully God keeps me
On the fray later in the day

E. Do not tell lies

Honesty is a part of faith. Muhammad said: "faith is not for people who are dishonest and not trustworthy (not to discharge their mandate). And there is no religion (faith) for those are not able to keep promise. "(related by Ahmad bin Hanbal and Malik ibn Anas r.a.). A word for what it is, Sultan Muhammad Idrus advised people to always keep the words. As confirmed by many sources, lie could damage relationship with fellow human beings. However, the words contained in the goodness of religion allow such loaded words in *al-kitab* as stories about the advantages of the prophets, sacred saints, and righteous behavior. He also advised people not to decide matters that must and all he needs. This is described below:

*Ee karoki βega-βega mengkooni
Neukooni sabutuna hajati
Upekalape incana mia rangamu
Teupakawa makusuduna incamu
Kamengkooni dala imarimbiaka
Tabeanamo oni imalapeaka
Simbounamo tatula-tula kitabi
Te lelana kalaBiana nabi
Te lolitana karamatina wali
Te lakuna paimia salihi
Somana Boli uBotuki wajibu
Te malingu faralu i karomu²¹*

²⁰ La Niampe, *op. cit.*, p. 24.

²¹ La Niampe, *op. cit.*, p. 26.

Translation:
Oh my, do not slather the word
When you say it
Be kind to your neighbor
Contacts will mean heart
Many said the destroyed is large
Unless the word that brings goodness
As told in the book of al-kitab
And the Prophet is excess of news
And the sacred stories of the trustees
And conduct of pious people
Just do not decide who shall
And all purposes in you.

C.2. Manners of The Lord

Incorporate specifically to God, uphold Islam, follow the master's teachings, and love others are among the advice of Sultan Muhammad Idrus. These warned him to always assign establishments to God, affirm the religious teachings of Islam, follow the teachings, and to love one another as loving his ownself. Such is the publication of the believers in living this world. It is contained in the text of the script below:

*Ee karoku paihilasai incamu
Patotapua poaromu i Opumu
Pengkenisi agamana babimu
Te uosea kadarina gurumu
Mia rangamu masi akea mpuu
Simbou duka masiaka karomu
Tuamo yitu tuturana mu mini
Ambo-mbore i nuncana dunia si*

Translation:
Oh my, preserve sincere heart
Set establishment in God
Hold your Prophet's religion
And follow the teachings of your teacher
People should really care about their neighbor
Like the way you love yourself
That is the publication of the believers
Living in this world

Among the conditions which make worship acceptable is sincere intention solely for Allah. Sincere heart knows the secrets of God or Allah. In this regard, Sultan Muhammad Idrus decently advised to always remember God's secret. The secrets of God are kept in the hearts of His beloved servant, His godly servant. This is called charity gem that always gives *nur* or light for all good behavior. This is as stated below:

*Ee karoku ihilasi atonepe
Rahasiana oputa mopewauko*

Adikaka inca imasiaka
Nganga randana βatua mosalihi
Ositumo jauharana amala
Mosuluwina βari-βari feli

Translation:

O me, sincerity is the most noble sense
Secret God created you
Put Himself in a heart
Hearts of His beloved servant
Sincerity is the hidden secret
In the hearts of the pious servants
That's where charity jewels
Which illuminate all behavior

C.3. Manners of Profession

According to the Islamic concept every man is a leader. So every leader will be asked for his accountability in relation to the position of counsel and trustful members without prioritizing power and nobility. Sultan Muhammad Idrus advised not to rely on power and noble ancestry, as both are merely worldly ornaments. What should take precedence is a pure conscience. This will be eternal until the hereafter, as stated below:

Ee karoku, fikiri mpu-mpu
Kakawasa tangkanamo yi diduniya
Yokalaki tangkanamo yi weyi
Te malingu kabelokana duniya
Yakawaka nayile muri-murina
Yamapupumo βari-βariya situ
Tangkanamo totona yinca mangkilo
Bemolagina naliye muri-murina

Translation:

Dear me, think really
Power exists only in the world
Nobility only applies here
And all the worldly oversized ornaments
Until the day after
are dead as the world
Only a pure conscience
Stays eternal

The advice above is in accordance with the traditions of the Prophet: Ibn Abbas said that the Messenger Prophet Muhammad said: "Charity and everyday kindness of a fair leader is better than sixty years of worship." (related by Thobrroni). The greatest contribution of Sultan Muhammad Idrus Kaimuddin in the bureaucracy in Buton sultanate was included within the rules and customs implemented by the government of the sultanate of Buton.

The spiritual traits of Sufism strengthen power. In the power system in the Sultanate of Buton, rulers, the Sultans particularly are believed to possess high spirituality. These spiritual traits are among the elements that give rise to the self-ruler charisma. A Sultan is believed to have the blessing of being able to do four things: to know the state of his subjects with his inner science; to show people the real and hidden errors, to become king Wolio physically and mentally, and to be fair.

C.4. Manners in the field of Tarbiyah or education

Islam recognizes the values of education as a process and system which empties and leads to the achievement of a certain quality. To education in general as well as to Islamic education, the goal is not simply the transfer of culture or science (transfer of knowledge) but also the transfer of moral values of Islam. The purpose of Islamic education is to make man to be devoted to God, to reach *al-Falah*, to have lasting success in life both in this world and in the Hereafter (*muflihun*). In addition, the goal of Islamic education is to develop good human beings, who worship and be submissive to Allah, and purify themselves from sins. To realize these all in the past, Muslims, especially the *Ulema*, established boarding schools applying certain methods at the school. After Islam became the religion of the people and developed strong roots in the region of Indonesia, umbrella guidance became as necessary as the existence of a ruler governing the lives of Muslims. Awareness of the government can serve people at present, as there were counter-posed kingdoms or royal-palaces for Muslims trying to run a system according to Islamic teachings. Therefore schools in Buton Sultanate function as symbols of Islamic propaganda as well as the approach of the clergy, the king and his people.

Here is the advice that he often put forward concerning listening to teaching. Sultan Muhammad Idrus advised people to always listen to teaching, especially the teaching of godly people. He asserted that good teachings must be followed even if it came out from the mouth of a madman or of a beast. Prophet Muhammad said: Gain your knowledge even if it comes out from the mouth of an animal for the road to goodness. Regarding this issue contained in Sultan following advice:

*Te umenturu rango oni malape
Kadarina paimia salihi
βoli panganta βeu rango kadari
βara salana betao bahagiamu
Osea mpu saro I malapeaka
Malingiaka oni i rangomuitu
Kawanamo mina i momagilana
Neo itumo saro imalapeaka
Akōnimo hatimi rusuli
Muhammadi saidina anbia
Alea komiu katau itu
Hengga katau i mulutina binata
Neo itomu giu imalapeaka*

Translation:
Often heard good words
The doctrine of the righteous
Do not get tired of listening to teachings
Who knows for your happiness
Follow exactly what is called kindness
Any word that you hear
Although originally drives you crazy
If it was of kindness
Apostle said efflux
Muhammad is the leader of all prophets
Gain your knowledge
Although from the mouth of an animal
By heading to the goodness

Putting trust and holding fast to the words of the Prophet or the traditions of the Prophet Muhammad, Sultan Muhammad Idrus advised people to also constantly put trust and adhere to the words of the Prophet. It's said that the world is a place full as well as so many damaging toxins. These toxins come from hearing, sight and smell. That is what happens to the feelings that always punish good hearts. Lust between two ribs is not good and that is the eternal enemy. To overcome such enemies, people should carry out frequent and careful remembrance performed in order to fear the Almighty God. This is as stated below:

*Ee karoku tawakala mpu-mpu
Pengkenisi ajanji mina I nabi
Dunia si mboresana karimbi
Aßari mpu racu ibinasaka
Ominana racu ibinasaka
Oporango, opokamata opebou
Si tumo mokawana i manisi
Morimbitina incamu momalapena
Mboresana nafusu momadaki
Polotana rua mbali lupe-lupe
Si tumo ewalina molagina
Motopenene incana karota si
Kaewangina ewali incia itu
Zikirillahi menturu akea mpu
Incamu itu pekakaia mpu
Iparintana Oputa Momakana*

Translation:
Oh my, really be patient
Hold the promise of the Prophet
The world is where the errors dwell
There are so many toxins that destroy

Origins of such toxins are
Hearing, sight, smell
That is until the feeling
That punishes good heart
The place is not good appetite
In between these two ribs
That is where the eternal enemy
The good in us
To fight an enemy like that
Through remembrance of Allah as often as possible
Make your heart be afraid
of the command of Almighty God

E. Advice and *ijtihād* of Sultan K. Kaimudin Regarding Doomsday

The term advice in Arabic (*nashihah*) comes from a verb which means to love sincerely. Thus, the term is intended to mean sincere faith in God. His advice regarding the Book was that we should believe in the Qur'an and the Books revealed before. The advice concerning the Prophet means we have to justify his treatise. Belief in the day after is the sixth pillar of faith. Sultan Muhammad Idrus Kaimuddin gave discourses into believing the final day as he advised to always strengthen grip and faith. When death comes to pick up, that is a sign of the coming day (end of day). That is called the events which lead all the servants to trouble. At that time, all charities will be weighed with a *mizan*, the most correct scale. This problem is described as follows:

*Ee karoku pekatangka pengkenimu
Itikadimu βoli akadoli-doli
Matemo itu pada aumbatikomo
Hari kiama pada alahirimo
I Weitumo huru-hara momaoge
Kasukarana βari-βaria batua
Atotimbangi βari-βaria amala
I mizani kaloesa mobanara*

Translation:
Oh my, reinforce your hand
Your behaviour not changed
Death will come soon
Judgement Day will come
That is where the big event
Troubles all servants
every charity will be weighed
With the correct scale *mizan*

Wrath and Judgment Day will come. Sultan Muhammad Idrus advised himself to always think of the coming doom, and the Day of Judgment. The world will be dark, without even a

sprinkle of light. It is the life after death that causes distress attends. Muslims should forgive each other while looking forward to a destiny from God. They cry because of thinking about how soon their fate will come after the arriving of doomsday. This is stated as follows:

*Ee karoku ombu pada aumbamo
Bea bukea naile dunia si
Amalalanda, agalapu, apoposa
Mo saide indamo te kainawa
Itumo duka kaheruana batua
Pokeni lima paimia Isilamu
Te akoni manga incai yitu
Inciamo si zamani betamatemo
Potangisimo paiaka Isilamu
Atangi mpu aoge-oge incana
Audanimo janji mina i nabi
Hari kiama pada aka aumbamo
Salana manga poma-mafuaka
Nedangia te salana mangengena
Apentamo hukumu mina i Opu
Opeamobara bemokorouna si
Atangi mpu bari-baria situ
Audanimo karunggana alamu
Te afikiri bangu i hari kiama
Betuapa naile ingikita si*

Translation:

O me, the punishment is to come
It will meet the world
Be dark, be pitch black and very dark
Although there is no longer a little light
It is also the distress servant
Shook the hands of Muslims
And said they were
That is life after death
all the Muslims are crying
Crying with bloody murder
Reminds promise of the Prophet
Judgement day has come
Error forgive them
If there are past mistakes
Looking forward to the law of God
How do we form later
Weep wildly
Given the nature run
Thinking about the situation in the Day of Judgment
How is our future

On the transitory nature of the world, whether it is eternal or not, according to the Sultan the world will eventually disintegrate. Regarding this issue Sultan Muhammad Idrus advised himself to always believe that one day this world will be destroyed. A sign of the destruction will be preceded by the arrival of strong winds which will destroy all the mountains, and the ocean will dry with a very powerful earthquake. At that time, all creations will vanish with the world, but God remains in eternal life, the nature will return as before being created. Such events will last for 40 years, and only then will there be what is called the eternal. This is stated as follows:

*Ee karoko keniaka mea mpuu
Dunia sii padaaka amarunggamo
Ngalu maka padaaka tumpumo
Bemorunggana bari-baria kabumbu
Tee amatuu bari-baria andala
Tee akolendu soma-somana kakaa
Osiitumo karunggana alam
Kapupuana bari-baria batua
Afanaamo malingu kadaangia
Somoo opu molagina mobakaa
Alamu sii ambulimo anainda
Simbou duka kadaangia i azali
Pata pulu taona tua siitu
Beafana bari-baria batua
Simpoomini ambuoli adaangia
Osiitumo kadaangia molagi*

Translation:

Oh hold on to correct me
This world will be destroyed later
Strong winds will obviously be there
Will destroy all the mountains
And all the oceans will dry
And the very enormity of the earthquake
That destruction of nature
Efflux all beings
finished all circumstances
Only God is eternal
Nature will return to not being
As state before birth
Forty years so that
Will all mortal servants
New again going back there
That is the eternal state

Regarding the stories about events on the day after, Sultan Muhammad Idrus Kaimuddin advised to listen to stories about events in the Hereafter. It is narrated that the first rain of grace that comes directly from God. The rain of grace will soak all the graves and all the bodies which have been destroyed. The rain also evokes all the servants of his creation. The first to rise is the

first of four angels, as the Lord reveals: you go to heaven and take to the crown whatever is noble: noble clothes, and flags Buraq to the greatness of God and the Prophet Muhammad. The Prophet Muhammad is the most exalted servant and the most beloved apostle by the Lord. He will save the sinful on the events of the hereafter, as he will have the privilege to add on rewards to the less fortunate from the believers.

He then asks the Angel Gabriel: "Gabriel, What day is it today?" Jibril responds: This is the day of your intercession, the excess of the Lord to save your people who have sinned. Prophet Muhammad directs *salawat* and *salam*, then asks again to Gabriel: "Where are my people? Perhaps they are in torment?" Gabriel replies: "None of your people has been risen, because it is *haram* for anyone to rise preceding you Muhammad." And that is among the signs of Muhammad's glory. After a while, Abubakar will rise and then followed by Umar.

Both are companions of the Prophet Muhammad. The three of them then wear the crown of heaven, *izar*, and shoes. Their vehicles are the fastest Buraqs selected from heaven. It is also a sign of the glory of God to His three servants. Then the three of them will walk, first the Prophet Muhammad followed by Abubakar and then Umar, followed by the lines of Angels, followed by his bodyguards. They walk the streets in the vast desert Masyhar. When the Prophet Muhammad is walking he notices that his people will rise up.

Angel Gabriel will blow his trumpet to awaken all contents of graves. When they are all awaken, Muslims, infidels, and including the whole animals, they rise in desert of Masyhar. Upon seeing them rise, Prophet Muhammad asks Gabriel, "Gabriel? Are they my people?" Gabriel replies, "They are not your people." Not long after that a bunch of humans are popping in various places. Gabriel then says, "Muhammad, there are your people." The Prophet Muhammad goes to meet them. The Prophet says to his people, "How do you feel living in the tomb?" Upon hearing the question, the whole followers of Muhammad are crying." Crying in front of the Prophet Muhammad is also a sign of a deep affection he has shared with the people. The story is stated as below:

Ee karoku rangoa tula-tulana
Kadangia naile muri-murina
βaβana akowau rahamati
Asapo mai minaka i arasi
Apepatai βari-βaria koburu
Amemeiki paikaro mobinasa
*Orahamati amina i Opu rahimu*²²

Translation:

Dear me, listen to the story
The situation at a later date
First the rain of mercy
Fluctuate from cedar
Comprehensive on all graves
Wet all the bodies are destroyed
Grace comes from loving God .

Advice and *ijtihad* of Sultan Idrus Kaimuddin concerning the World Dangers

²² La Niampe, *op. cit*, p. 28.

The Prophet calls the world a prison for the believer. However, in return for our devotion to God Almighty, we shall obtain the pleasures of heaven, which will be much more perfect compared to all the pleasures of the world. Even more, our eternal life is there. The Sultan called on people not to be intoxicated by the pleasures of the world, and the Sultan advised people to avoid intoxicating pleasures of the world. The most important point to think of is what good deeds to do with relatives and friends. If death has been picked, then people will be separated from all those pleasures. The issue is described below:

*Ee, karoku βega-βega yumalango
Yinda yufikiri kampodona umurumu
Matemo yitu tayomo papogako
Te malingu saβara manganamu
Temo duka saβara musiharamu
Wutitinayi tawa mosaganana*

Translation:

Oh my, do not be drunk
Do you think the rest of your days?
Death will divorce
With all your belongings
And also with all the acquaintances
Family or the other

According to the Sultan the world has evil slander. Sultan Muhammad Idrus Kaimuddin advised people to avoid the evil slander of the world. The slander of the world is like sailing in this country without knowing where the trading place is. The world is a temporary place of staying, as described by the Hadith the prophet. Anyone who does not believe in this truth actually does not believe in God. This is stated below:

*Ee karoku togasaka mpu-mpu
Yokadakina fitanan duniya
Pamana βose padaka yuhelamu
Yinda βeyulagi yi lipu podagamu
Duniya si mboresa momarunga
Totula-tula yi hadisina nabi
Yincema-yincema miya moperawasiya
Satotuna miya yitu kafiri*

Translation:

Oh my, really be patient
Ugliness of defamation world
Like a sailing soon depart
No country will abide your business
The world is a changing place
told in the Hadith of the Prophet
Does anyone not believe
Surely it is infidelity

F. Sultan Muhammad Idrus Kaimuddin's role in the development of Islamic teachings and culture in Buton

The process of relations between followers of two cultures was experienced by Muhammad Idrus Kaimuddin when he was a student at Zawiyah boarding school. Born into a family of Buton Sultan, Muhammad Idrus Kaimuddin I had been familiar with Wolio culture of Buton since childhood. Descendants such as Muhammad K. Kaimuddin's family were followers and developers of Wolio culture. In fact, all the employees or officials of the empire have a responsibility to preserve the culture of Buton.

The boarding school of Zawiyah advocates Islamic culture as absorbed by Muhammad Idrus Kaimuddin. Therefore there was a passion and emotion of religious learning in Muhammad Idrus Kaimuddin. On the subject of faith in Allah, the influence of Islamic education is stronger than the effect of the *keraton*. This made Muhammad Idrus Kaimuddin strive and straighten understanding against *shirk* or associating partners to God. He criticized adherents potentially leading to polytheism, such as practice of traditional ritual ceremony of animal slaughter.

In facing of Butonese culture which deviated from the principle of unity, Sultan Muhammad K. built Baadia Mosque. As already described that Muhammad K. nurtured since childhood and was raised by his grandfather (Sultan Kaimuddin Old La Charm), his grandfather was the one who educated him in religious matters. Religious knowledge was brought to Muhammad Idrus when he served as Sultan. In his position as Sultan he shed his knowledge to the people under his charge, but he ran his leadership with great caution.

With awareness and humility coloring his upbringing, he succeeded in developing unity based on the science of religion. Not only in the palace did Muhammad Idrus run Islamic *Shari'a*, but until thoroughly into rural areas of his kingdom he spread the implementation of Islamic law. Along with the rapid knowledge of religion, Muhammad Idrus required people around the palace to use Arabic as the language of daily life. This obligation was also connected with the necessity to know the meanings of the verses of the Qur'an, as he asserted that reading the verses by knowing their meaning was very useful. Besides, knowing Arabic would make it easier to learn the science of religion through books written by great scholars of Islam. At the time of Muhammad Idrus many incoming books written by great men of Islam were brought to Buton by traders. Because people knew the Arabic language, and through reading books, it was not surprising that religious knowledge was growing rapidly among people.

The spirit of the people to learn and to know the religious sciences was such an urgency, making places of worship and preaching needed to be increased. Muhammad Idrus then built a mosque in Baadiah, as the family mosque. This place functioned as a place to perform prayers and to hold preaching for posterity, and Muhammad Idrus would lead prayers five times a day and occasionally lectured witnessed by children.

Baadiah mosque construction is estimated to range in \pm 1825. So it can be recognized in Wolio with mosques:

1. Masigina Wolio - Kingdom Mosque - now present in the fortress palace;
2. Masigina Sarawolio - Sarawolio Mosque- no longer exist, just mark on Sarawolio fort.
3. Masigina Baadia - Baadia Mosque in the village, used by Baadia society;

The architecture of the mosque reflects a collaboration of Islamic elements with that of Wolio culture. In a testament Muhammad Idrus Kaimuddin advised the residents that if Baadia mosque collapsed it must be built back at the same place, and that it should always be used for prayer by his descendants. According to oral tradition sources, Baadia mosque was built in accordance with the form of the Prophet Mosque in Medina. The windows have the same number of poles. The mosque referred to is the Mosque which the Prophet built during the first day he arrived from a *hijrah* trip from Mecca, and it was used as by the immigrant followers for performing prayers.

That is why, in addition to the message that Muhammad Idrus left to preserve the figure of the mosque, people never changed its shape. They should improve as the roof, the floor, but the size and the form is not allowed to be changed. Refining the rules of the royal kingdoms regulations which do not comply with the development of the science of religion is also performed in structures of improvement or adjustment or elimination altogether.

Some of the abovementioned adopted policies are such as:

a. Removal of Botu Bitara and Kasapuina Lante

Botu Bitara is a compulsory payment for customs, for those of litigants, perhaps similar to the current "payment table." Buto Bitara also applies to those who want to divide assets. It can be explained that this is concerning the manner of dividing assets of some parents who were asked by the heirs of the dispute. It had been customary law of provision that the share of those who do not have spouse or which cannot be divided among the heirs should be handed over to and became the right of the parents. Sourced from traditional removal, Muhammad Idrus held Botu Bitara..

The basics were used as the elimination of Botu Bitara by Muhammad Idrus Kaimuddin, that its implementation can bring parents to the division held that misleading themselves. It was not impossible that some of them would attempt to gain personal advantage by relying on self-interest passions. Furthermore, Muhammad Idrus said that "people are taking advantage of self-perform work tasks, especially if the position is for highly reprehensible actions prohibited by religion". Allah the Most High says "*Wa taraa kasyiyrang minhum yusaa riuuna wal udwani wa fil ismi* which means "know (O Muhammad), and you see a lot of hypocrites, they quickly commit sin."

b). Inheritance rights for girls and boys.

Just note that according to Islamic law distribution among boys and girls is a two-part for a boy and a part for a girl. Such is the weighing. In the sultanate Muhammad Idrus provision rule was changed and adapted according to the situation, so there were occasions wherein divisions for boys and girls were "equal," without any difference. Conditions were set by relying on the rights of children upon parents who do not make any difference, as they originally come from the same parents (father and mother). That was the first principle, then in line also with the development, Muhammad Idrus saw that men and women basically had the same obligations to the kingdom. The proof was that the Emperor and Empress were both equally obligated to uphold the kingdom, and it was marked by the fact that the two were equally appointed by the minister Siolimbona. And if we go back to see the reality now, that is the answer to the question above.

And we are constantly reminded by the Lord's warning to people about the origins of the incident: "huwal laziy khalakakum min nafsing maahidating waja la minhaa zaojalaha liyaskuna ilaihaa falamma asykalat daawallaha rabba Humma" . "He who created you from a single self and from him He created his wife, so he was pleased with her. So after combining them, the wife contains lightly ingredients, and certainly she felt light (some time). Then he felt heavy when both of them (husband and wife) pray to Allah, his Lord, saying: the truth is if you give us a goodly child, we would be among those who are grateful"

c). People who commit adultery get severe penalties

Stoning was right there in our God upon those who commit adultery, both men and women, when it is committed and there are witnesses to the act or she is pregnant, or she claims to be. "(Related by Bukhari, Muslim, Abu Dawud, Tirmidhi, and Nasa'i). According to the words and it is equally manifested regardless of any attributes of who acted upon. In his assertiveness Muhammad Idrus said that word and the Hadith were the principle base. Contrary to the words and the Hadith which says man must be punished according to his deeds, in relation to adultery the custom says:

- a. *Pahalata* the deeds of men and women against children, siblings, mothers and others whose conclusions are not justified for mating; the penalties are those of heavy handed with the death penalty in general;
- b. The problem of having relationships with a married woman is punishable with flagellation. The difference with *pahalata* is that in *pahalata* they cannot be married at all upon the conduct, while in the second case the penalty to marry them still applies after the first marriage is decided.
- c. Zina, is the relationship of men and women without legitimacy of marriage;
- d. *Pebula*, is the nexus due to sheer naughtiness of men wherein, with the light of the full moon, young people go out of the house to take the opportunity to have fun. *Bula* in Indonesian language is associated with light (moon). Because delinquency occurring at the time when there is a full moon is called *pebula*. Punishment applies if there are complaints from the parties concerned. But in general, such mating is only to prevent family disagreements.

Foundation in the Qur'an is as follows: "*Azzaniyati wassaaniy fajlidu kulla waahidding minhumaa mi jaldating ata walaa ta'huzkum bihi maa ra'fatung fiydiynillahi in bud tu'minuna billahi walyaomil ahir wal yasyhad ASAA bahuman taaifatung minal mu'miniyna*". "upon women and men who commit adultery, hit upon each of them from the stripes and let not pity for them prevents you from (applying) the religion of Allah, if you believe in Allah and the Hereafter, and let the execution be watched by people who believe ". Then, as the grip in the laying of justice, Muhammad Idrus did not forget to remind with the words: "Innallaha ya'murukum an tuaddul amaanati ilaa ahlihaa wa iza hakamtum Bainan naasi an tahkumu bil Adli; innallahu kaana samiyung basyiran" "Verily, Allah tells you to deliver message to the entitled to receive it, and when you set laws among men that you should assign fair. Allah is All-Hearing, All-Seeing. "The words of God: "*Inna anzalnaa ilaika kitaaba bil hakki litahkum bainannasi Biman araa kallahu; walaa takum lil iniyna khaniymang kha*". "Verily, We have sent down the Book to you with the truth, that you may judge between them by what Allah has revealed to you, and it shall not be used against the innocent because of defending those who treason".

So it is a must for leaders of faith in running a system to firmly hold on truth and justice. He must be fair and impartial in a case set. Preserving assertiveness in legal action, Muhammad Idrus ran his government with a full accompaniment and consistency with reality. Seeing the reality, people complied with by loving the Sultan. Unfortunately he did not look up or down on people who made mistakes. Muhammad Idrus acted according to his own will, and his main concern was with those who were playing with religion. Once occurred, a community member who lived around Baadia had been absent a few days from participating in congregations in the mosque. As it is known that Muhammad K. himself or his son Muhammad Isa would lead the prayer, he noticed that the abovementioned person often did not appear in congregation so he held investigation. Possible explanation was that people often heard azan in their homes, especially at dawn, so people were asked to peek. Upon the investigation it was reported back that the relevant time when the actual call to dawn prayer, oddly enough the object was found to prayer while lying down when he was not sick. Thus, because it was proved to be just playing with religion, it was decided to impose death sentence upon the person by applying upfront slaughter held in front of the Baadia mosque, attended by all members of the community surrounding Baadia.

Muhammad Idrus also sentenced to death his uncle and a half brother from his father for committing highly reprehensible actions. That uncle of Muhammad Idrus was called La Ode Afrid Lakina Mawasangka, who was reported in his post instigating violence against the people for the benefit of himself. He forcefully collected Goods and money from people, and those who refused were tortured or punished as slaves. Because of such conduct, La Ode Afrid was sentenced to death by tying his neck and hanging him. The sentence was carried out on the island in the archipelago Mbela-Mbela Tiworo. So then he was known as "replacement of Gogoli Kolono". At first it was decided at the death penalty against the kingdom was of personal decisions taken by Muhammad K. Kaimuddin on the grounds that the Sultan's son should not be sentenced to death but the sentence was pretty worn exhaust-exile. The answer Muhammad K. Kaimuddin gave was that law does not recognize the son of Sultan. With regard to the above case, we should again listen to the advice of Sultan K. Kaimuddin as a ruler.

In relation to the attitudes and actions of Muhammad Idrus, we are interested in what is written by Andi Zainal Abidin Farid as follows:

In the history of South Sulawesi many kings and princes were thrown, fired, killed for not keeping his promise. La Pagala Nene 'Mallomo even sentenced to death his own son, because he was proved to steal wood tools of ordinary plows. When he was asked *"Muppasinna to 'Garo ana'mu aju tabu'e?"* He replied: *"Ade'e temmake appo"* (the law does not recognize children and grandchildren).

G. Conclusion

Moral teachings enlighten people who are experiencing a moral crisis, as a result of the crisis in the courts. In essence, Sultan Muhammad Idrus Kaimuddin served as the teacher of his day. Finding the essence of the concept of good manners or etiquette according to the teachings of Sultan Muhammad Kaimuddin's thought provides community guidelines within Buton

Sultanate palace, and a major part of these guidelines were coming from the teachings of Islam. This implies that the birth of ideas in the forms of the moral teachings of ethics, religion, and social life within Buton kingdom, which lasted through the acculturation between Islam and Butonese culture, was essentially a formation process of Butonese civilization centered within the palace and passed on to Buton society in general through a process of a cultural dialogue between Buton and Islam. Evidently there has been a Butonese culture by way of an acculturation with Islamic values, or, as affirmed by Haliadi, assimilation has occurred between Islamic culture and the indigenous culture of Buton.

REFERENCES

- Abdul Rahim Yunus, 1995. *Posisi Tasawwuf dalam sistem Kekuasaan Kesultanan Buton pada abad XIX*. Jakarta: Indonesia-Netherlands Cooperation in Islamic Studies.
- Ahmad Mansur Suryanegara, 2009. *Api Sejarah*. Bandung: Salamadani.
- Anonim, 2010. *Studi Al-Qur'an Metode dan Konsep*. Jogjakarta: Elsaq.
- A. Mulku Zahari, 1977. *Sejarah dan Adat Fiy Darul Butuni (Buton)*, vol I, II, dan III. Jakarta: Depdikbud.
- Dudung Abdurahman, 2011. *Metodologi Penelitian Sejarah Islam*. Yogyakarta: Ombak.
- Haliadi, *Islam Buton dan Buton Islam (1873-1938)*. Jogjakarta: KEWANNY.
- Hasan Muarif Ambari, 1998. *Menemukan Peradaban Jejak Arkeologis dan Historis Islam Indonesia*. Jakarta: Logos.
- Ira. M. Lapidus, 1999. *Sejarah Sosial Ummat Islam*. Jakarta: Rajawali Press.
- Jaih Mubarak, 2005. *Sejarah Peradaban Islam*. Bandung: Pustaka Bani Quraisy.
- La Niampe, 1998. *Kabanti Bula Malino: Kajian Filologis Sastra Wolio Klasik*. Bandung: Tesis Program pascasarjana Unpad.
- La Niampe, 2012. *Nasehat Muhammad Idrus Kaimuddin Ibnu Badaruddin Al-Buthuni*. Kendari: FKIP Unhalu.
- La Niampe, 2012. *Undang-Undang Buton Versi Muhammad Idrus Kaimuddin*. Kendari: Penerbit FKIP.
- La Ode Hazanu, 1984. *Buton dalam Sejarah Kebudayaan*. Surabaya: Suradipa.
- Ligtvoet A, *Beschrijving en Geschiedenis van Boeton*. (BTLV: 1878).
- Muhammad Idrus Kaimuddin, *Kabanti Bula Malino*, (Koleksi Pusat Kebudayaan Wolio)
- Mushthafa Muhammad Ath-Thahan, 2002. *Kemuliaan Sosok Pribadi Muslim*. Jakarta: Mustaqim.
- Susanto Zuhdi, dkk, 1996. *Kerajaan Tradisional Sulawesi Tenggara: Kesultanan Buton*. Jakarta: Departemen Pendidikan dan Kebudayaan.
- Susanto Zuhdi, 1999. *Labu Rope Labu Wana: Sejarah Butun Abad XVII-XVIII*. (Desertasi). Jakarta: Universitas Indonesia.
- Haliadi, 2001. *Islam Buton dan Buton Islam: pembauran Adat dan Islam Dalam Sejarah masyarakat Buton, 1873-1938*. Yogyakarta: KEMAWY Keluarga Mahasiswa Wangi-Wangi Asal Jogjakarta.
- M. Yusran Darmawan, 2009. *Naskah Buton, Naskah Dunia*, Bau-Bau: Respect.
- Sri Suhandjati Sukri, 2004. *Ijtihad progresif Yasadipura II*. Jogjakarta: Gama Media.

